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BIOGRAPHY.

From the London Evangelical Magazine.
MEMOIR OF THE LATE REV. WILLIAM WARD, ONE OF THE MISSIONARIES AT SERAMPORE, NEAR CALCUTTA, IN BENGAL.

The death of this eminently pious and useful servant of Christ, has made a very general and deep impression on the minds of British Christians, and especially on those who take a lively interest in the cause of missions to the heathen; we are persuaded the readers of this publication generally do. We hasten, therefore, to lay before them a brief sketch of Mr. Ward's history, for which we are indebted chiefly to the Rev. Mr. Irvine, from whose sermon, occasioned by death, and from other sources there referred to, we borrow the following particulars.

Mr. Ward was a native of Derby, where he was born Oct. 20, 1769. His mother was a pious woman, who received her first religious impressions under the discourse of a female Quaker, who preached in the Town Hall of that place, and who had the advantage of maternal counseled example, and it is believed became while young, the subject of converting grace, and was made a partaker of the unsearchable riches of that Gospel which he was appointed to preach among the Gentiles. In early life he was brought up to the printing business, and while a youth was united to the Baptist Church at Hull; by whom, it being soon perceived that he possessed promising talents for the ministry, he was encouraged to devote himself to that work, and was placed under the care of the late Rev. Dr. Fawcett, of Ewood Hall, Halifax, for literary induction.

The writer of the interesting memoirs of that excellent and useful man gives the following honorable testimony to the conduct and character of Mr. Ward.

"A residence of about a year and a half at Ewood Hall, endeared Mr. Ward as much to the family, as his exertions in behalf of the heathen have done him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him afterwards to relinquish every other engagement for this sacred cause. His most delightful employment was to preach in hamlets where he could collect a congregation; and by the dispersion of short tracts, &c. to lead carelessly as well as inquiring souls to a serious attention to the best things."

Mr. Fuller also in his valuable Memoirs of good Mr. Pearce, of Birmingham, says, "The congregation at Cannon-street was supplied for several months by Mr. Ward, who has since gone as a missionary to India. Here that amiable young man became intimately connected with Mr. Pearce, and conceived a most affectionate esteem for him."

Mr. Pearce had also formed a strong attachment to Mr. Ward. This will appear from the following extract of a letter addressed to him just before his departure for India:

"Most affectionately do I thank you for your letter, so full of information and of friendship.—To our common Friend, who is gone into heaven, where he ever liveth at the right hand of God, for us, I commend you.—Whether I die or live, God will take care of you till he has ripened you for the common salvation. Then shall I meet my dear brother Ward again; and who can tell how much more interesting our intercourse in heaven will be made by the scenes that most distress our poor spirits here."

"Alas! I shall see you no more. I cannot be at Olyney on the 7th of May. The journey would be my death. But the Lord whom you serve will be with you then and forever. My love to all the dear assembled saints, who will give you their benedictions at that solemn season. Ever yours, &c.

S. E."

The following account of his being accepted by the Baptist Missionary Society, will be read with interest.

"The first person whose qualifications appeared to be unexceptionable was Mr. William Ward. Mr. Carey before his departure had some small acquaintance with him, and being at that time a planter, he addressed him to this effect: 'If the Lord bless us, we shall want a person of your abilities to enable us to print the Scriptures: I hope you will come after us.' This hint seemed to have remained on Mr. Ward's mind. He had invited me to settle in England, but his mind appears to have turned towards India. The Committee hearing of his inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting at Kittering, in Oct. 1796, where he engaged as one of the preachers."

On the 7th of May, 1799, he was solemnly designated with Mr. Brunsden, to the work of a Missionary in India, at Olyney. The work of the day was accompanied with fasting and prayer.—Mr. Fuller proposed some questions to the missionaries, respecting the motives of their undertaking, and the religious sentiments they meant to propagate. The answer of Mr. Ward was to this effect:

"I have received no new revelation on the subject; I did not expect any. Our Redeemer hath said, 'Go ye into all the world and preach the gospel to every creature; and lo, I am with you always to the end of the world.' This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time. While I was at Ewood Hall I received an invitation to carry the gospel and a printing-press to India, where Brother Carey and others have erected the standard of the cross. I prayed to God, and clung with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled

"No man can be compared to this, To serve and please the Lord."

"To his strength, therefore, I would go forth, with thy help by thy prayers, hoping that two or three at least may be laid of the foundation of Christ's Kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till

"A passage had been provided in the Criterion, an American ship, Captain Wickes; they left the river May 24, 1799. While the ship was off Mysore, Mr. Ward wrote the following lines, which he supposed might be sung at the monthly meetings for prayer, in England, during their voyage.

"Smile, Lord, on the gospel's rays, And build on Sin's demolished throne The temple of thy grace.

"Oh, charge the waves to bear our friend,

Let the rough tempest speed their way, Or bid its fury sleep.

When they shall preach the Saviour's word, Beneath the Banian's shade,

Let the poor Hindoo feel its pow'r,

And make his spirit glad.

Oh, let the heavenly Shaster spread,

Bid the new cast arise,

Till Brahmins preach the gospel word,

And India taste its joys.

They landed safely at Calcutta, October 11, but were under the necessity of proceeding to Serampore, a Danish settlement. His Journal thus describes it:

"Oct. 14.—Yesterday we arrived at Serampore, a Danish town, fifteen miles above Calcutta. Thus have we finished this memorable voyage: memorable not for the storms we have weathered, or the hardships we have borne, for we have seen nothing worthy of the name; but because goodness and mercy have continually followed us."

From Serampore they wrote to Mr. Carey, and in a few days after, Mr. Ward and Mr. Fountain went to visit him at Mymudnabatty; and found that all the interest he could make was not sufficient to induce the Supreme Government at Bengal to suffer the newly arrived missionaries to settle in the British territories. Mr. Carey at length resolved, notwithstanding it would prove a loss to the Society of £500, to listen to Mr. Ward's entreaties to join them; and thus the seat of the mission was removed to Serampore. Here the missionaries knew they would receive protection from the Danish government whilst the great ends of the mission, particularly the printing of the Scriptures, were likely to be answered at Serampore, better than they would have been at Madras.

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This day, Gokool and Khrisno came to eat Tiffin (what in England is called luncheon) with us, and thus publicly threw away their cast. Messrs. Carey and Thomas prayed with the two natives before they proceeded to this act. All our servants were astonished; so many had said that nobody would ever mind Christ, or lose cast. Mr. Thomas had waited fifteen years, and had thrown away much upon deceitful characters; Mr. Carey had waited till the day of his own success had almost expired; and, after all, God has done it with perfect ease! Thus the door of faith is opened to the Gentiles, who shall shut it? The chain of the cast is broken, who shall mend it?"

Mr. Ward had been now for some time engaged in compiling a work of considerable magnitude. The first account of it was given in a letter to Mr. Fuller, Jan. 12, 1809, in which he says,

"I have been for the last five or six years employed on a work 'On the Religion and Manners of the Hindoos.' It has been my desire to make it the most authentic and complete account that had been given on the subject. I have had the assistance of brother Carey in every proof sheet; and his opinion and mine is in almost every particular the same. You are aware that very pernicious impressions, have been made on the public mind by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are."

This work was printed at Serampore by permission of the India Government, in 1811, in four quarto volumes. A second edition "carefully abridged and greatly improved," was printed in one large quarto volume in 1815; and a third edition, in two octavo volumes was published in England in 1817.

In the year 1811, March 10, a calamitous fire happened at Serampore, by which the printing-office, types, &c. &c. were wholly consumed and destroyed. In attempting to extinguish this, Mr. Ward was in imminent danger of his life, but was mercifully preserved from personal harm.

The Missionary labours of Mr. Ward are detailed in the periodical accounts of the Society, to which the reader is referred.

In June 1819, Mr. Ward arrived in England, and attended the Anniversary of the Baptist Missionary Society, at Great Queen-street Chapel. His address after the sermon produced a powerful impression. He preached in the evening at Zion Chapel to a crowded auditory, from Eph. ii, 11. "Without God in the world." The awful description which he gave in this sermon of the "abominable idolatries" of the pagans in India excited deep commiseration. He afterwards visited many parts of England, Scotland and Wales, preaching and collecting for the College at Serampore. He also visited Holland and America, collecting for the Missionary branch of the College for educating pious Hindoo youth members of churches for the ministry.

While in England, he printed a sermon on 2 Cor. v, 14, 15, which contains the substance of all his pulpit addresses, and from which a very good idea may be gathered of his talents, sentiments and spirit. This sermon was warmly and justly recommended in our Review, (vol. xxix. p. 155.) He also published, just on his leaving England, in 1821 to return to Bengal, a volume of "Farewell Letters," which has now reached the 3d edition, and has been translated into the Welsh language. A quotation will show the progress in the work of evangelizing Asia, before his leaving Serampore. It has since that time very much advanced.

"Did ever any cause appear to be more hopeless?—I well recollect that this was the exact feeling on this subject when I arrived in Bengal. Every where we were advised to go back. Even one or two good men thought the attempt utterly impracticable. India, in short, has been long considered an impregnable fortress defended by

the gods. Many a christian soldier, it has been said may be sacrificed in the intrenchments; but the fort never will be taken. The Mahometans, it is added, tried long to change the Hindoos, to destroy their idols, and to bring them to profess the Mahometan faith, but in vain:—They put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs.

"But, my dear brother, it was predicted of the Messiah, that he should divide the spoil with the strong, because he poured out his soul unto death. All these difficulties have been overcome.

"Six hundred Hindoos have renounced their gods, the Ganges and their priests, and have shaken from their limbs the chain of the cast.

"The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense Missionaries.

"Twenty-five of these fifty languages have been conquered.

"The Hindoos all over Bengal are soliciting Schools for their children at the hands of the Missionaries.

"And, the government and our countrymen are affording the most important aid in the introduction of light and knowledge into India. 'He must increase.'

"In the above detail of difficulties, we observed that a most formidable one arose out of the fears of the Hon. Company and of the local governments, so that they appeared to be utterly averse to missionary efforts. Now in all that concerns the mental and moral cultivation of India, the governor-general and the government of Bengal are become powerful auxiliaries. Native schools have for years back, been under their absolute patronage; several Christian Institutions at Calcutta, which have the good of the natives as their direct object, receive a marked countenance; and missionaries receive the most friendly attentions.

The School-book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact under directions of the Marchioness of Hastings, who has manifested a most benevolent and undeviating solicitude to improve the intellectual and moral condition of this people.

"Did distance and climate present serious impediments to the evangelization of India?—Providence has raised up fifty preachers on the spot; the languages and the climate are their own; and with the manners and opinions of the people to whom they preach they are perfectly familiar. Not an error amongst them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become as an itinerant and a preacher, equal to ten English missionaries.

Khrisna, Rammohun, Sebuk-ram, Ramprasad, and other Hindoo ministers, possess very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those attending the labours of foreigners.

Large societies, or churches, exist at Chittagong, Sahebgum, Dangapore, Calcutta and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same

may be said of at least three out of four of the six or seven hundred heathen converts connected with our mission: they owe their conversion to their own countrymen. And this by the Great Shepherd has been provided in the spot; & the climate is as friendly to their health as England is to its natives. Add to all this, the existence of a Missionary Hindoo College, where these Hindoo candidates for the Christian ministry may receive the sacred office all the human preparation possible; and then will be seen how wonderfully providentially distance and climate have been surmounted. In the funds recently contributed in England and America will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students.

"The opposition of our own countrymen in India to missionary efforts formed another serious obstacle to the formation and progress of missions. But in this respect a mighty change has been wrought in India. A happy number of the Hon. Company's servants have become truly devoted Christians. Chaplains of evangelical sentiments and feelings have wonderfully increased, and are very useful in diffusing the light of the gospel.

"Five or six Christian societies of devout British soldiers have recently been formed in the Indian army. The Benevolent Institution at Calcutta, with its different auxiliaries, is wholly supported by our countrymen, who contribute about 13,000 rupees annually for this purpose. The funds for our native schools, containing 8,000 heathen children, are also principally derived from their liberality. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, where these Hindoo candidates for the Christian ministry may receive the sacred office all the human preparation possible; and then will be seen how wonderfully providentially distance and climate have been surmounted. In the funds recently contributed in England and America will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students.

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Missionary Intelligence.

Condensed for the Boston Recorder, from the Missionary Herald for December.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING IN UPPER EGYPT.

The last Herald continues this Journal down from March 5th to March 24th. At the first mentioned date, the missionaries turned their faces toward Cairo. On the 6th they arrived at Kene, where are 1500 houses; 150 of them belonging to Coptic Christians. They have no church nor priest. Here they sold several of their books to the chief man among the Copts, and through his assistance to many others. Some were distributed gratuitously.

The Coptic Christians.

Monday, March 10. We awoke in sight of the high minarets of Girge. Went first to pay our respects to the Bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the Kumus received us very kindly. The apartments were entirely without furniture, except a mat of reeds spread on the floor, on which we sat; but they were cleaner than the rooms in which we usually have been received by the Coptic clergy. After waiting a while the Bishop awoke, and we were invited into his presence. He was in feeble health, as might be expected from his age, which is ninety years. For thirty-one years he has been bishop of this diocese. The Kumus told us that there were in Egypt twelve Bishoprics, two east of the Nile, and ten west of it. The whole number of Coptic priests we estimated at two hundred and thirty, or two hundred and forty, but others, we presume with good reason, set it much higher. The reason he assigns why the number of Bishoprics is so small, is the poverty and tribulation, which the Christians are now in. They are indeed in bondage. We dined with the Kumus, the dinner consisted of boiled eggs, bread and honey.

JONAS KING.

Communicated for the Recorder.

Letter from Mr. King, to Rev. Ebenezer Porter, D. D. of Andover, dated Grand Cairo, Sunday Evening, 30th March, 1823.

Rev. and Dear Sir—Two days since, I received your very affectionate letter of Nov. 19th, and also the letter of Mrs. Porter, addressed to me and Mr. Fisk. I cannot express to you the joy these letters gave me. If you could spend three months in Egypt, you would know how much a letter from America is worth. The prophecy of Ezekiel, with regard to this people, is literally fulfilled. "It shall be the bases among the nations." I feel as though misery lives here incarnate. The Turks walk about in pride, while the people groan under the deepest oppression. The country is fertile and beautiful, and might be one of the happiest places in the world; but the people live in poverty, and are clothed in rags. They are ignorant and degraded and vicious. I thought I had seen something of vice in America, and in France, but those countries, I had almost said, are pure compared with this. Every sin enumerated by St. Paul, in the first chapter of his Epistle to the Romans, (verses, 26, 27, 28, 29, 30, & 31,) is literally committed here without a blush and without any apparent remorse. O, how important to bring among them the pure principles of the Gospel. But whoever comes here to labour as a missionary, must not be afraid to die; or at least, he must have that submission, that will enable him to drink a bitter cup, and say, "not my will, but thine be done." My hope, that God is pouring out his spirit on your Seminary; & raising up some young men, who, in a few years, will gird up their loins, and come out to the combat, which must be fought with the bloody followers of the false Prophet, before the kingdoms of this world shall become the kingdom of our Lord and of his Christ. I say, "which must be fought." It is possible, that God may cause some mighty overturning here, which may make the introduction of the gospel among Mahometans, easy. Unless he should do this, I see no way, but that Missionaries must come out with the primitive spirit of Christianity, and boldly proclaim Jesus Christ in the midst of fiery tribulations and death.

Wednesday, 12. In the afternoon we went to Tahta, half an hour's walk west of the river. We found several schools for boys; but in Egypt we nowhere hear of girls at school. To the Copts we sold the last books we brought from Cairo.—There is a Catholic convent, at which we called, and found Padre Francesco, a missionary of the Propaganda, who has been here eight years. He received us kindly, and after we told him who we were, he took care to tell us that he is not one of the superstitious priests. We offered him an Italian Bible and some tracts, which he received with a thousand thanks, and afterwards gave us one of his Arabic sermons in manuscript. He has under his care about five hundred Catholic Copts in and around Tahta. There are four Catholic establishments in Upper Egypt, viz. at Tahta, Akmin, Girge, and Farshout. Padre Francesco said there was no great difference between the Catholics and English, as to *doctrines*; and as to *ceremonies and matters of discipline*, he thought these were not essential. He hopes, therefore, that one day there will be a re-union. We expressed our hope, that the different denominations of Christians will renounce each its respective errors, and so all unite on the ground of primitive Christianity. To this he assented, and expressed great pleasure in having made our acquaintance.

Thursday, 13. At 5 P. M. arrived at Abutig. The Copts have a school for boys. We inquired if there was not one for girls likewise. They said no. We then asked whether any of the women could read. As if surprised at such strange questions, they again answered "No." "Is there not one in the town who can read?" "No, not half an one," was the reply.

Friday, 20. About 9 A. M. we passed the convent at Miriam, (Mary) situated at the top of rocks apparently inaccessible on the east bank.—As we passed we saw a man swimming towards our boat. He was from the convent, and came to ask alms. We gave him something. He told us there were ten monks in the convent. One of them was in sight on the top of the rugged rocks. When the man left us, we watched to see how he ascended to his habitation; but we lost sight of him behind a rock, as soon as he reached the shore. It is impossible to discover any passage.

Retrospect of the Tour.

Monday, 24. Took lodgings at the house where we were before, and where travellers usually lodge. In our journey to Thebes we were absent from Cairo 46 days, and the expenses amounted altogether, to about \$30 each. We sold in Arabic two hundred and eleven Testaments, and one hundred and twenty seven copies of Genesis, and seven Psalters; and gave away ten Testaments, forty-five copies of Genesis, and one Psalter. In other languages we have sold four, and given away five Testaments and Bibles. We also distributed two hundred and fifty tracts.

During the journey, we were both attacked with a fever, though at different times. Through the kindness of our heavenly Father we both recovered after an illness of only four or five days.—When ill health among strangers, and with bad accommodations, the mind begins to turn back to the friends we have left afar off. With a mattress spread on the cabin floor, no chair but a box of books, none of the little comforts which mothers and sisters know so well how to provide, the wind blowing into our cabin, in this situation it was impossible not to call to mind the kind attention we used to receive, when ill, from friends, whose names we cannot recollect without the tenderest emotions. But then we reflected, how much better was our situation than that of better men than we have often been?

What must Brainerd have suffered, when sick among the Indians? And what were Martyn's trials, with the heat, the dust, his savage guide, and no friend near him?

Our dear brother Parsons, likewise, suffered more than it would be easy to express, while at sea, and especially while at Syra, feeble, much of the time delirious, his physician trying to persuade him that his host wished to hasten his death, no faithful friend near him, no one to read, pray or converse with him about divine things, and few of the attentions and comforts which we enjoy.

Instead, then, of murmuring, let us be grateful that we enjoy so many more comforts than we deserve. And now that our health is restored, may we be more entirely devoted than ever to the service of our Preserver.

We have now been in Egypt near three months, and in connexion with Mr. Wolf, have been permitted to preach the Gospel, and address men on religious subjects, in English, French, German, Italian, Greek, Hebrew, and Arabic; have distributed about eight hundred copies of the Bible, or parts of it, in twelve languages, and more than 2000 tracts. We have had fears, and some troubles; but the Lord has preserved us and delivered us.

We are conscious of many imperfections and much sin; yet we have found peace and joy in our work. When we look forward, we anticipate new troubles and new fears. We commend ourselves to the prayers of our Christian friends.—We commend ourselves to the protection of our blessed Redeemer. To him be all glory forever; and let the whole earth be filled with his glory. Amen.

LETTER FROM MR. KING.

Jerusalem, May 10, 1823.

Dear Sir,—We left Egypt on Monday the 7th of April, and after having suffered much from the scorching winds of the desert, and for want of water, we had the happiness to enter "the promised land." We arrived at Gaza, in the land of the Philistines, Saturday the 19th, where we spent the ensuing Sabbath, and distributed about forty copies of the New Testament, the Psalter and Genesis. Leaving Gaza, we passed by Ashkelon through Ashdod, and arrived at Jaffa the 22d.—Thursday the 24th, we left Jaffa, [formerly Joppa,] and passing through Kadmia [the ancient Arimathea,] arrived at Jerusalem on Friday the 25th, just one week before the passover, as kept by the Oriental Christians.

Mr. Fish and myself have taken lodgings on Mount Calvary, in one of the Greek convents called the "Convent of the Archangel." Mr. Wolf has taken lodgings with his brethren the Jews, to whom he daily expounds Moses and the prophets, "persuading them concerning Jesus from morning till evening."—We are all in pretty good health, though much wearied both in body and mind.

Our situation here is as tranquil, and our prospects as favourable, as we could expect. Since our arrival, we have sold about seventy, and given away about forty, New Testaments, besides between five and six hundred tracts. The greater part of these were distributed within four or five days after our arrival. We have sometimes had thirty call upon us in a day, to purchase the Holy Scriptures, with which we were unable to supply them, on account of our boxes of Bibles, which we sent from Alexandria to Barion three months ago, not having arrived. I am, Dear Sir, yours affectionately,

and to pay his house-rent. There are four other charity children in the family, supported by the benevolence of Christians in this country, and two orphan daughters of a deceased English officer, for whose maintenance a moderate allowance was secured by their father. The care of these twenty-six children, in regard to their instruction, food, clothing, &c. falls very heavily upon Mrs. Nichols, yet she assumes it cheerfully, under the full persuasion that her labours of this kind, tend directly to promote the great object of the mission. "The school," says Mr. Nichols, "though it requires incessant labor and care, is a very pleasant one. The children are lovely and promising, and appear to good advantage, when compared with those of their own age in America."

In December last an examination of the school took place, at which most of the parents were present, and were evidently gratified by the specimens of improvement which were given. An association had been formed among the scholars, to support, by their voluntary donations, two children in Ceylon, and this plan met the cheerful approbation of the parents.

The children to be supported were, at the instance of their young parents, to bear the names of the two deceased children of Mr. Nichols. One gentleman who was present, wished to support a child to bear a favorite name; and a native Parsee has engaged to support another. Thus, the design of rescuing children from heathenism, and placing them where they will receive a Christian education, commends itself to the minds of men, whatever it is fairly proposed.

Several of the children supported by charity in Mr. Nichols' family, are very docile, obedient, and apt to learn. Among the boarding scholars, the following rare instance of proficiency is mentioned. A female pupil eleven years old, (Secretary of the Juvenile Association above described) in two days committed to memory the whole of Emerson's Historical Catechism containing five hundred and sixteen questions, and in the evening of the second day repeated the whole, without the mistake of a word.

Tannah is a growing place.—Mr. Nichols has experienced many difficulties from the European residents there, and has often been useful to them by translating official papers for them. He expresses the opinion, that missionaries should seek retirement and seclusion from European Society, and be devoted to their appropriate work among the natives. There seemed to be peculiar encouragement to labor among the people of Chaud-nee.

From the semi-annual pecuniary accounts of the mission it appears, that the boarding school of Mrs. Hall, for the six months preceding last January, had afforded an income, which had been credited to the mission, equal to the stipend of Mr. Hall for the same time.

[A letter addressed by Mr. Graves to his wife, has been received since he sailed, and opened according to a request which she left. It is dated April 14, 1823, and mentions that the chapel is nearly completed, and would be speedily opened for public worship.]

[We make the following extract, containing an account of Mr. Graves' evangelical labors.]

When I last wrote you in February, I had not long before recovered from a sudden but merciful short attack of fever; and was then about take a tour of a month on the continent. That tour has been taken. I went first to Pawneel, and then by a circuitous route, to Rawadunda and a little beyond, returning by Allabag and Tull. As we are not allowed much time on the continent, I felt bound to fill up the time I there enjoyed in obeying the great last command of our precious Saviour. I therefore walked not unfrequently under the scorching sun at noon; and its reflection from the ground was many times not a little annoying. But I was very mercifully preserved in quite vigorous health. I undoubtedly said more for Christ than during any other month of my life, and to much greater numbers; for I invited the people together three or four or five or six times in different places, daily. I was in general received kindly and heard with attention—not once obliged to lodge without shelter. I had evidence enough of the opposition of the natural heart, and the strength of idolatry; trial enough of my meekness and patience; and great cause to mourn over so many thousand perishing souls, not inclined to receive the only remedy. But yet the pleasing fact was obvious, that truth approves itself to the conscience.

I had great occasion, as I ever have, to mourn my own want of love to Christ, and tender pity for the souls of the heathen. Yet, on the whole, it was a happy month; and I am not without hope that some fruit will appear in eternity.

[The Bombay government had forbidden the distribution of tracts, &c. beyond the Ghauts, that is, the mountains near the coast. Mr. Hall was preparing a memoir on the subject, and it was hoped, that all restrictions would be taken off. However that might be, the missionaries were desirous to execute their high commission as extensively as possible.

[A letter from Mr. Garratt, dated April 19, mentions the fact, that Mr. Mitchell, from the Scottish Missionary Society, had not been allowed to settle at Poona, but had fixed his residence at Bankote, on the coast.

[\$1,400 had been contributed in India for the Bombay mission chapel, of which Mr. Newton, of Calcutta, gave 450 dollars. No more was expected from that part of the world, as the friends of missions there had a great variety of important objects pressing upon their attention.]

The donations to the American Board of Commissioners for Foreign Missions, amounted from Oct. 12th to Nov. 12th, inclusive, to \$4,185, 31—besides a donation of \$1000 to the permanent fund, from Rev. Wm. Robinson and family—and \$175 Legacies, & various donations in clothing, &c.

BAPTIST MISSION IN BURMAH.

Extract of a letter from Dr. Price to the Corresponding Secretary, dated Ara, December 24, 1822.

Dear Brother.—We have no news of importance to communicate. Every thing goes on pleasantly—the king smiles—and so does every body else of course. Our masters, as missionaries, are so different from those of the captains and merchants here, who speak our language, that they are all desirous of a further acquaintance with Americans, supposing all our nation are entirely destitute of the hauteur they have observed in our European neighbours. American ships would be received with peculiar favour, until some imprudent fellow should set them on their guard; and American artisans would, I am persuaded, find a permanent settlement, especially if men were sent out who were holy and blameless, open and upright; for such would be received and retained in favour, without any suspicion.

I have access every day to the royal presence, & having an opportunity to complain at any time, have not been in the least molested. Yesterday, while sitting inside with the young men who wait immediately on the royal person, the king came close up to me, and sitting down on the sill of the door by me, said: "So Yoodathan is going back to Rangoon, I understand?" I replied, "Yes; but he has at length succeeded in getting a place, and intends coming back, at which I am extremely glad." "Why?" said one of the young men. "Because it is very unpleasant to live here alone." The king said nothing, and presently got up and went away. But in the afternoon, almost as soon as he saw Mr. L., he mentioned the circumstance to him. "The doctor's friend is going away; and the doctor, being unwilling to stay alone wants to go too." "I think it must be a mistake," replied Mr. L. "O then tell them both to stay," said the

king, "for I want them to remain with me." Mr. L. after relating to me the above circumstance this morning, concluded by urging me to write to America for such as I have mentioned above to be sent, saying, he had no doubt it would give the American mission so permanent a footing, that all the changes to which a country like this is doomed would not be able to shake it. I must conclude as brother Judson sets out in about two hours, & I must go to the palace, as I find it best to omit paying my respects on no day except Sunday. [Luminary.]

PRUSSIA.

BRITISH AND FOREIGN BIBLE SOCIETY.

Letter from the Rev. Dr. Steinkopff, now on a Continental Tour.

**NUWIED, JULY 14, 1823.*

I have just returned from one of the most interesting and delightful scenes that I have ever witnessed in all my journeys, the Annual Festival of the Grand Dutchy of Berg Bible Society. According to an established rule, the tour was in the Lutheran Church; but as it was too small, the Consistory of the Reformed, or Calvinistic Church, offered their more spacious place of worship, which holds between three and four thousand, and it was crowded from one end to the other. Divine service began at four o'clock in the afternoon, with singing a beautiful hymn, expressly composed for the occasion by one of the parish clergymen of Elberfeld. Then followed a prayer, full of spirit andunction. The annual sermon was preached by a superintendent of the clergy, a man of an enlarged mind, and a commanding eloquence. The text was short, but most appropriate:—"Other fell on good ground." It was treated in an able manner, and the whole discourse was listened to with a degree of devout attention which raised my soul from earth to heaven. At the close, the preacher added a concise view of the Bible Society of the Grand Duchy of Berg; from which it appeared that it had distributed during the last year upwards of 3000 Bibles and Testaments (about 1200 more than in the preceding); and as its annual income had proved insufficient, it had expended 1400 dollars more in order to satisfy the numerous demands. A new Auxiliary was announced, from which a gift of 50 dollars was presented.

About thirty clergymen were present at Elberfeld. True religion flourishes in Wupper Valley. Both clergy and laity are animated with an excellent spirit. Not merely the cause of the Bible but also those of Missions among the heathen and the Jews, and the dissemination of religious tracts find many active promoters among them. The people are industrious and cleanly; the very aspect of their neat houses bespeaks prosperity and content. The visit of our friend Dr. Pinkerton is still remembered with peculiar affection and gratitude. If he should now come again, and witness the zeal and energy of the elder and younger clergy, he would feel constrained to bless God for the day and hour in which it pleased our Divine Master to use him as an instrument for the establishment of this institution. Many of the merchants and manufacturers take a lively interest in its prosperity, aiding it by their money, their counsels and their prayers. The collection after the sermon, amounted to 298 dollars at the doors, and 150 at the altar.

Taking a walk to a hill, from which there is a beautiful prospect of the town and Wupper Valley, I found a monument erected "to the memory of the First Messenger of the Gospel to those parts, S. Swibert, who came from England in 649, and died in 717." The Secretary of the Berg Bible Society (Mr. Ball) presented me with some copies of a German Psalter, of which the Society had just completed an edition of 5000.

**Nuwied*, is a town of the Prussian states, on the Rhine, 7 miles N. N. W. of Coblenz.—Population, 3600.

MARINER'S CAUSE.

A remarkable account of some Seamen in the Battle of the Nile.

In a British ship which was in the battle of the Nile, there was but one Bible among more than seven hundred men, whatever there might be amongst the officers. They were more than two years before they entered a port where they could purchase the Scriptures in the English language. During this time, one of the sailors possessing a Bible, read it to a mate who was ill, and conversed with him, till he proved the means of his conversion to God; these read the word of God to others, and conversed to them about what they had read; by which means there were several in the ship who evidently understood and experienced the power of the gospel. The first three of these men formed themselves into a society which afterwards increased to thirteen.

Previous to the battle of the Nile, as many of them as had opportunity, associated for prayer and committed themselves and each other to God supposing they might never meet one another again, as they were then in sight of the French fleet. Their ship was in the heat of the action, but they were all mercifully preserved in the day of battle, not either of them being killed or wounded. Two of their number were placed at one gun, where three of their shipmates were killed by one ball; but they were not injured. Such preservation excited their attention; and the first opportunity, after the confusion of the battle, they met, to congratulate each other, on their safety, with feelings such as none but those who have passed through similar perilous scenes can understand. They now resolved to appoint a time for Thanksgiving to Him who so remarkably answered their prayers. When they come into this port, it appeared their conduct had gained the confidence of their superiors: for on one half of their number asking for leave to go on shore, thinking it improper for the whole to go at once, the commanding officer, much like a gentleman, when he was informed they wished to spend the Sabbath on shore, for the purpose of worship, said, "You may go; and take all your party with you." He fixed the time of their return on Monday, which they were careful to do, an hour at least before the one appointed.

They found their way to the place of worship. It being the day of the administration of the Lord's Supper, having myself seen the rules of their society, and conversed freely with each of them, they were cheerfully admitted to hold fellowship with us at the table of the Lord. Such a day they had never experienced. I found these men much better acquainted with doctrinal, experimental & practical divinity, than could have been reasonably expected. But with the Bible in their hands, & the Holy Spirit for their teacher it is any wonder they were well taught? J. GRAYFORD, Seaman's Preacher at Portsea, England.

BOSTON RECORDER.

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